

FOURTH

ANNUAL REPORT

OF THE

VERMONT ANTI-SLAVERY SOCIETY:

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING,

HOLDEN IN

MIDDLEBURY, FEBRUARY 21 & 22, 1838.

BRANDON:
TELEGRAPH OFFICE.

PRINTED BY

1838.

OFFICERS.

For President,
REV. H. F. LEAVITT.

For Vice Presidents,

JOHN S. PETTIBONE,	- - - -	Bennington County.
CHARLES PHELPS,	- - - -	Windham "
JOHN CONANT,	- - - -	Rutland "
JESSE STEDMAN,	- - - -	Windsor "
D. M. CAMP,	- - - -	Orleans "
AUSTIN FULLER,	- - - -	Franklin "
ORSON SKINNER,	- - - -	Washington "
JOHN DEWEY,	- - - -	Essex "
JAMES DEAN,	- - - -	Chittenden "
BELCHER SALISBURY,	- - - -	Orange "
R. T. ROBINSON,	- - - -	Addison "
JAMES MILLIGAN,	- - - -	Caledonia "
OLIVER J. EELLS,	- - - -	Addison "
DANIEL DODGE,	- - - -	Lamoille "
SAMUEL ADAMS,	- - - -	Grand Isle "

For Board of Managers.

WARHAM WALKER,	Benningt'n	JOSIAH MORSE,	Caledonia
C. L. KNAPP,	Washington	SINEON PARMELEE,	Chittenden
JONAH WASHBURN,	Orange	AARON ANGIER,	Washing'n
OTHNIEL JEWETT,	Addison	NOMLAS COBB,	Windsor
C. D. NOBLE,	Windsor	O. S. MURRAY,	Rutland
CARLTON E. MILES,	Chittenden	J. A. ALLEN,	Addison
SEYMOUR EGGLESTON,	Frank'n	IRAD ALLEN,	Grand Isle
DANIEL BATES,	Orleans		

Executive Committee.

R. T. ROBINSON,	J. F. GOODHUE,
JEDEDIAH HOLCOMB,	J. W. HALE,
O. S. MURRAY,	H. F. LEAVITT, <i>Ex officio</i> ,
O. J. EELLS,	E. D. BARBER, "
J. A. ALLEN,	M. D. GORDON. "

Corresponding Secretary—E. D. BARBER, Middlebury.

Treasurer—B. F. HASKELL, Cornwall.

Auditor—CHAUNCEY COOK, Cornwall.

Recording Secretary—M. D. GORDON, Middlebury.

FOURTH ANNUAL MEETING.

WEDNESDAY, Feb. 21st, 9 o'clock A. M.

The Society convened in the vestry of the Congregational Church. Rev, HARVEY F. LEAVITT, the President, in the chair.

Prayer by the Rev. C. D. NOBLE.

On motion of C. L. KNAPP, Esq.,

A Committee consisting of R. T. ROBINSON, O. S. MERRAY, J. STEDMAN, ——— HEPBURN, C. L. KNAPP, and J. ABBOTT were appointed to prepare a roll of the delegates in attendance.

ALVAN STEWART, of Utica, and AMOS DRESSER, Agent of the A. A. S. Society, were invited to seats in the meeting.

On motion of R. T. ROBINSON,

All friends present were invited to sit in the meetings and participate in our deliberations.

A Committee was appointed to prepare business for the meeting, consisting of ALVAN STEWART, C. L. KNAPP, J. A. ALLEN, R. T. ROBINSON, J. W. HALE, C. D. NOBLE, and I. F. MERRIAM.

A Committee was also appointed to nominate a list of officers of the Society for the ensuing year, composed of one from each county represented. The committee consisted of J. DOOLITTLE, J. POWERS, J. STEDMAN, R. C. BENTON, B. SALISBURY, J. T. PIERCE, and J. DEAN.

The proceedings of the Semi-Annual Meeting, held at Montpeller in October last, were then read by the Secretary.

An interesting letter was read, from JEHIEL MORSE, Secretary of the Caledonia County Society, and on motion of Mr. MURRAY,

Resolved, That the sentiments therein expressed are the sentiments of this meeting, and that the letter be published with its proceedings.

On motion,

The following resolution was accepted and referred to a

Committee on Libraries, consisting of A. STEWART, G. BECKLEY, and B. CARPENTER :

Resolved, That it be recommended to the local Societies to establish Anti-Slavery Libraries in their respective vicinities, to the value of 15 or 20 dollars, more or less.

On motion of B. F. HASKELL,

Resolved, That the letter from J. MORSE be read in one of the public meetings of the Society.

The Business Committee reported, through its Chairman, A. STEWART, Esq., the following Rules, which were adopted, to wit:

1. Each morning session shall commence at 9 o'clock.
2. No member shall speak more than twice upon the same resolution, nor more than twenty minutes at a time, without the consent of the meeting.
3. No resolution can come before our body for discussion, without the sanction of the Business Committee, until the last day of the session.

The following resolution was offered by R. T. ROBINSON :

Resolved, That music, as a part of the exercises of our meetings, be hereafter dispensed with.—Referred to the Committee on Business.

At 11 o'clock the Society adjourned from the vestry to the public meeting in the Congregational meeting-house.

After interesting remarks from A. STEWART, Esq., the meeting adjourned to half-past twelve, M.

WEDNESDAY afternoon, half-past 12.

The Society convened agreeably to adjournment.—The President in the chair.

The Treasurer made his Report, in part, which, on motion, was laid on the table.

The letter from Mr. MORSE was read.

The Annual Report of the Executive Committee was read by the Corresponding Secretary, E. D. BARBER, and on motion of Rev. J. MILLIGAN, was accepted and adopted, and directed to be published under the direction of the Executive Committee.

The Resolution, No. 1, was taken up, and after interesting remarks by A. STEWART, it was adopted.

Resolution, No. 2, was then taken up, and after an animated discussion, in which Messrs. STEWART, MILLIGAN, KNAPP, BARBER and SEELEY took part, it was adopted.

On motion of J. W. HALE,

The Society adjourned to half-past 6, P. M.

WEDNESDAY evening.

The Society met agreeably to adjournment, in the Congregational meeting-house.—The President in the chair.

Judge DOOLITTLE, from the Committee on Nominations, reported the following list of officers of the Society, which was accepted, and the officers appointed accordingly. [See list, on 2d page.]

The Resolution, No. 7, was read, and after some discussion, laid on the table.

Those marked 4 and 5 were severally read, and after animated and interesting discussion, in which Messrs. STEWART, KNAPP, BECKLEY, MILLIGAN and others participated, they were adopted.

On motion,

The meeting then adjourned to meet in the vestry of the Methodist meeting-house, at 9 o'clock to-morrow morning.

THURSDAY morning, Feb. 22.

The Society met according to adjournment.—The President in the chair.

Prayer was offered by the Rev. JAMES MILLIGAN.

On recommendation of the Board of Managers,

Voted, That the President of the Society be *ex officio* a member of the Executive Committee.

A Resolution, providing that the Society shall hold Quarterly Meetings, was referred to the Committee on Business.

The Committee on Libraries made a report through its

Chairman, A. STEWART, Esq., which was read and adopted. [This report has not been forwarded.]

At 11 o'clock the Society adjourned to the Methodist meeting-house.

The Treasurer concluded his Report, by which it appeared that the Society has raised, during the past year, upwards of \$2000.

The Report was accepted and ordered to be printed with the Annual Report of the Executive Committee.

A large and very respectable audience then listened with great attention to A. STEWART, when, at half-past 12,

The meeting adjourned to 2 o'clock, P. M.

2 O'CLOCK, P. M.

The Society again convened.—The President in the chair.

The Business Committee, to whom was referred the subject of holding Quarterly Meetings of the Society, reported,

That it be recommended to hold four Conventions in different parts of the State, in the course of the coming year—one in the north, one in the south, one in the east, and another in the west part.

On motion of Rev. J. F. GOODHUE,

The recommendation was adopted.

The remainder of the Resolutions, as numbered, together with that previously laid on the table, were then severally read and considered; and after interesting remarks by A. STEWART, J. T. PIERCE, E. D. BARBER, C. L. KNAPP, A. DRESSER, J. F. GOODHUE, and several others, which were listened to by a large audience, they were adopted by the Society.

The thanks of the Society were tendered to ALVAN STEWART for his arduous and acceptable labors on this occasion; and also to the Congregational and Methodist Societies for the use of their houses. Then

Adjourned *sine die*.

M. D. GORDON, *Secretary*.

RESOLUTIONS.

Whereas, The House of Representatives in the Congress of these United States, on the 21st of December last, passed a Resolution by which all petitions on the subject of slavery addressed to that body were to be laid on its table, unread, undebated, unprinted, unREFERRED and UNCONSIDERED; and whereas the same in the opinion of this meeting was a most alarming violation of the Constitution of the United States, and struck a death-blow to the right of petition—the corner-stone of republican institutions—

Therefore,

1. *Resolved*, That in the opinion of this meeting the friends of republican government and constitutional liberty be entreated, throughout this land, to make renewed and unceasing exertions—by petition and remonstrance against this invasion of the liberty of all—to cause this alarming Resolution of the House of Representatives to be blotted from the annals of our country.

2. *Resolved*, That the allegation that the Constitution of the United States has *guaranteed* the *perpetual* existence of slavery amongst this people, is unsupported by any evidence, and is an unmerited reproach upon the memories of our revolutionary fathers.

3. *Resolved*, That the present crisis in the Anti-Slavery cause calls loudly for the firm and united action of every patriot, philanthropist and Christian; and that at such a juncture to refuse to speak out on the sin of slavery, is to prove recreant to truth, humanity, and to God.

4. *Resolved*, That ministers of the gospel and church members, who at this time refuse to remember the American slaves in their bonds as bound with them—by publicly acting in their behalf and for their redemption—fail to manifest one of the most prominent characteristics of the Christian religion.

5. *Resolved*, That those who profess to *abhor slavery* and at the same time refuse to act in accordance with the principles laid down in the Constitution of the American Anti-Slavery Society, do not stand on neutral ground, but on the contrary lend their aid in sustaining slavery.

6. *Resolved*, That we do not require a man to subscribe to any particular religious tenet, to fit him to act as a fellow-laborer in the cause of the enslaved.

7. *Resolved*, That the most plausible of the objections, as yet offered against our principles and measures, furnish no reason why any well-wisher of his race should stand aloof from the cause of immediate and universal emancipation.

8. *Resolved*, That we are taught by the history of all great moral enterprises not to expect success without an arduous struggle; and that the opposition we meet, so far from disheartening, should serve but to animate us to still more strenuous effort.

9. *Resolved*, That it is a libel on the character of our Maker to say that it will do no good to utter truth in the ears of slaveholders.

10. *Resolved*, That the signs of the times, the providences of God, reason, humanity and truth unite in bidding us God speed in our enterprise of benevolence.

11. *Resolved*, That relying on the energies of Truth, and upheld by the arm of Omnipotence, we will never hold our peace till the stain of guilt has been washed out from our national escutcheon, and the last shackle has fallen from the limbs of the slave.

12. *Resolved*, That that prejudice existing at the North which crowds a brother into an odious "negro pew" in the house of worship, or excludes him from the social circle merely on account of his color, is a sin in the sight of Heaven, equalled only by slavery as it exists at the South.

13. *Resolved*, That a Committee of three be appointed to take into consideration the constitutionality of American slavery, and report at our next meeting the result of their investigation.

14. *Resolved*, That the several Anti-Slavery Agents, collecting funds in this State, and our friends who contribute to this cause, be requested to forward all such collections and contributions to the Treasurer of this Society, or to report to him the amount and disposition of the same. And that the Treasurers of our county and town Societies be directed to report to our Treasurer all monies paid by them, either to him, to Agents, or to the parent Society.

REPORT.

In performing the duty incumbent on your Committee, they have few facts to communicate, either in relation to the operations of this Society and its auxiliaries, or to the progress of the cause of emancipation generally, during the past year, that have not been laid before the public through the medium of the public journals, and with which all have not become acquainted. Though we have reason to fear that the same zeal and activity have not pervaded our ranks for the year past, that have marked our previous efforts for the oppressed, we have yet the fullest confidence that the course of our cause is onward, the spread of our principles rapid, and the certainty of ultimate success more fully appreciated, both by friends and foes. The promulgation of sentiments, which but a short time since, excited the frenzy of the mob, even among our own peaceful hills, is now attended with an earnest and independent inquiry after truth by the great body of our citizens, whatever may be their condition, their religion or their politics. That which was, a few years ago, branded, almost as if by common consent, as fanaticism and folly, is fast becoming, we have the fullest reason to believe, the settled and abiding public opinion of the State. The tone of the public press, the proceedings of ecclesiastical and political bodies, the action of the public authorities, and that pervading and controlling respect which our principles command throughout the community, all conspire to induce the conviction, that the simple and fundamental doctrines of the Anti-Slavery organization, are fast becoming part of the public creed of our fellow-citizens.

During the past year, numerous town Societies, and several county Societies have been formed in the State. In most instances these Societies have been the spontaneous growth of public sentiment, and afford the surest test of the prosperity and permanency of our principles. Heretofore we have had one or more agents, whose time has been exclusively devoted to the work of arousing the public attention to our cause, and urging forward, by argument and appeal, the work of organization and concerted action. The Society, the past year, have been without the services of a general agent, although your Committee have been diligent and persevering in their efforts to obtain one. Most of the services rendered the cause, have been those performed by local agents, at such times and in such manner as their other avocations might permit. Under such circumstances, that the inherent energy of our principles should carry forward, with steady and resistless sway, the spread of our doctrines and the increase of our organization, is a proud and irrefutable testimonial to the truth of our positions and the patriotism of our motives and our aims.

At the last Anniversary, the Society voted to raise two thousand five hundred dollars in aid of the funds of the Parent Society. How far this pledge has been fulfilled, the report of the Treasurer will show. That it is fulfilled to a considerable, if not the whole extent, should be matter of pride instead of self-reproach, inasmuch as, under the circumstances in which we have been placed, it shows that the offerings which have been made upon freedom's altar have been the spontaneous ones of the heart and of duty, instead of reluctant tributes to principles to which the intellect dare not refuse homage while the soul slumbered in icy lethargy afar from their shrines. The voice of encouragement to our brethren in other portions of the land, which has gone forth from our mountains, has been uttered in manly and unfaltering tones; the tokens of pity and sympathy for the outcast and imbruted slave, manifested by our hardy yeomanry, have been given neither in secret nor in fear; and their contribu-

tions to carry forward the triumphs of the cause have come from open hands, moving in obedience to the impulses of generous hearts.

We have referred to the proceedings of ecclesiastical bodies, as evidence of the progress of our principles. The facts are such, we think, as to justify our conclusion. Many of those bodies, of different denominations, have spoken out fearlessly, *in the language of abolitionists*, upon the subject of slavery, and have not only put their testimony upon record, but have sent it, with christian independence and directness, to those who are hugging the monster to their bosoms and caressing him, while fattening upon the blood and souls of their fellow-men. Others of them, while they have affected to stand aloof from anti-slavery doctrines, and, with false pride and false consistency, have doled out censures upon our cause and our course, have, at the same time, been forced by the pressure of anti-slavery sentiment, to adopt, to a good extent, our principles, and promulgate them to the world, to save their characters as christians. But notwithstanding all this, the tone of religious feeling, sentiment and instruction, on the subject of the sin of slavery and the testimony to be borne against it, instead of being what it should be, to meet the professions of christians and the standard of doctrine and duty they have erected for themselves, is most lamentably deficient in elevation and energy. Laymen, instead of enforcing upon their brethren and neighbors the duty of living up fearlessly to the precepts of the gospel they profess, and rebuking the mother and nurse of all vices and all crimes, are taxing their ingenuity to frame plausible excuses for their treachery to truth and duty, or are engaged in openly denouncing those who labor for the prevalence of the law of love, and seeking refuge from the performance of plain christian requirements, in political sophistries and false glosses of human constitutions! Priests, neglecting to declare the whole counsel of God in relation to the robbery and theft and murder and heathenism of slavery, are greatly afflicted, lest their flocks, stricken with moral lethargy and drugged to

dreamless slumber by their opiates of peace, should be divided by those who cry out against the oppressor, and plead, in the name of mercy, justice and religion, for the oppressed! The pulpit, which should speak in startling accents to the leaden ear of tyranny, and should send its clarion tones thro' the soul of every spoiler of God's image, until he quakes at the thought of laying traitorous hands upon the workmanship of his Maker, is, to a fearful extent, either clamorous against the cause of the slave, or silently submissive to the claims of the master, or utters its rebukes and remonstrances in such weak and hurried accents, that it seems to fear lest they should be heard, either by the oppressor or oppressed.

We have referred to the proceedings of political bodies, and the action of the constituted authorities, as proofs of the spread, prevalence and influence of our cause. Without doubt, these are evidences, to a certain extent, of public sentiment on this subject. But we must, by no means, deceive ourselves by these manifestations, and suffer ourselves to be lulled into a false security by these indications of public opinion. If, mistaking the action of politicians under the fear of our power at the polls, for that kind of action which springs from deep and abiding conviction, we relax our efforts, and thus weaken or destroy the powerful restraint which our decided and determined bearing now exercises over them, we not only lose all we *have* gained from the tributes of respect we have wrung from them, but we place ourselves in a position where we are liable to a relapse from which the native energy of our cause cannot restore us, and which will peril, if not wholly paralyze, the success of our enterprize. We must not flatter ourselves that a majority of the voters of the State are abolitionists because the Legislature have passed decided and praiseworthy resolutions on the subject of slavery and the slave-trade. At the same time, the fact that the Legislature *has* taken this decided stand, is irrefragable testimony that a large majority of the people agree with us on those points, and that we have but to maintain firmly and considerately the ground we have chosen, to bring, in due

time, the majority of our fellow-citizens—nay, *the entire mass of the people* of the State to the proper standard of opinion and action. If *we* are faithful, our cause cannot go back—our Legislature cannot recede from the position it has assumed, and the course of public sentiment, among all parties and denominations, will be steadily onward.

It is lamentable to witness the degeneracy of the times in relation to the great interests of human rights and human liberty. Public men, instead of being pledged to those great, fundamental, and ever-during principles of public liberty, which constitute the corner-stones of republican institutions, and upon which rest the improvement and happiness of the human race, are pledged to party usages and party success; and if need be, the most precious rights of the people can be trodden down, the most sacred guarantees of the Constitution set at nought, and the most vital principles of public freedom spurned in the dust, by the united action of opposite political leaders and partizans, to subserve the temporary interests of party success. And to what are such offerings made? To the fierce and insatiable spirit of slaveholding. The torch is applied to the temple of freedom by recreants nursed in the midst of free institutions, at the command, and to win the favor of those who live upon the fruits of tyranny, and who slight and set at nought, by their daily practice, all the glorious principles of freedom for which our fathers perilled their all, and which they purchased only with their best blood. Slaveholders demand the surrender of the rights of freemen as the price of their regard, and the surrender is made without a murmur, by the pretended representatives of freemen. The claims of freedom and the rights of humanity seem to have lost their power over the hearts and minds of the nation, and all that is sacred in human liberty and inviolable in human right, have come to be treated, by mere politicians, as the puppets of expediency to be exalted to heaven when necessary to accomplish their objects, or sneered as abstractions and rhetorical flourishes, when they stand in the way of some darling scheme of party policy.—

The great first truths of republican freedom—the very axioms of liberty, are treated as unmeaning generalities, to be adhered to or not, as *circumstances* may require, and not to be sustained and held up to the world under *all circumstances*, as beacon-lights to guide the world to happiness and glory. It is a melancholy, but undeniable truth, that the patriotism of the people of this republic has, to a great extent, lost its vitality, and that, while the *forms* of popular liberty are adhered with loud-mouthed tenacity and sounding pretension, the *spirit* of free institutions has departed, and the fruit which the tree of republicanism begins to yield, is, like the apples of Sodom, fair and inviting to the sight, but full of ashes and bitterness to the taste. The spirit and independence of our fathers have degenerated into pusillanimity and time-serving; the heart of the nation is paralyzed, and the public conscience is lulled to a death-sleep by the ministers of expediency. The truth is not spoken in fearlessness—the right is not maintained with firmness—the wrong is suffered to pass unrebuked and unredressed—avarice usurps the place of patriotism—anarchy runs riot over the law—justice is dethroned in her very temples, and all the presages of approaching dissolution thicken in the bosom of the nation. The land must be aroused from its lethargy,—the people must be reclaimed from their backsliding, or even the form of liberty will pass away, and the country sink into the sluggish sleep of despotism. To this great work of reformation, we, as abolitionists, stand pledged. We have thrown ourselves back upon first principles—have planted the standard of our faith fast by the side of that unfurled by our revolutionary sires—our textbooks are the oracles of Heaven and the Declaration of Independence; and thus, being armed with the ‘smooth stones’ of truth and republicanism, and the ‘sling’ of free discussion, we go forth with the trust and fearlessness of the ‘stripling’ of Israel, against that ‘Goliath’ of all wrongs, American Slavery. May we not, confiding in Heaven, look forward, with full assurance, to the day not far distant, when this giant of

sin and crime shall fall before the simple weapons of our warfare?

One of the most striking proofs of the political degeneracy of the times, is the habitual violation, by the servants and representatives, as well as rulers of the people, of the right of petition. That right, which is almost the only prerogative right of human frailty and weakness, and which was deemed so sacred and so far antecedent to human enactments, that the fathers of the republic and the framers of the Constitution saw fit to guard it from encroachment by the highest human guaranty—that of the Constitution itself—has come to be, in these later days of republican freedom and patriotism, instead of a pillar in the constitutional edifice, the mere foot-ball of party convenience. It has ceased to be deemed a right of vital importance and necessity in a government of opinion, the infringement or abridgement of which, constitutes a daring and fatal violation of one of the most sacred and salutary immunities of the people, as it was considered by our forefathers; and would seem now to be esteemed as a *boon* at the disposal of the servants of the nation, to be granted or withheld, according as *they* may deem its exercise expedient, whether their views of expediency arise from mere party considerations or from a regard to the immutable principles of justice and human rights. The most loose and pernicious opinions on this subject prevail, to a surprising extent, throughout the community; and what is more alarming still, they seem to have been adopted to accommodate the action of the government to the wishes of slaveholders.

What is the right of petition? Or rather, what is embraced in the right of petition? We answer, the right of doing and having done, all that is necessary to make the act of petitioning beneficial to those who may petition. It is not merely the right to frame a prayer, and forward it to the authority to whom it is addressed; for if the right ends here, its power for good, is entirely dependent on the mere aprice of those of whom the favor is asked, and it becomes an unmeaning form without any beneficent energy. In this, as in every ote-

er case, where a right exists, there is a corresponding obligation. Right and obligation are always reciprocal. If the citizens of this republic, therefore, have a right to petition the constituted authorities for a redress of grievances, that right carries with it an obligation, on the part of those addressed, to listen to the prayer of the petition, and grant or deny it according to justice and right. The right *to ask* does not, indeed, imply an obligation *to grant* what is asked; but it *does* imply an obligation to entertain the request, and consider and answer it. If this be a correct view of the subject, it is hardly possible to conceive of a case where Congress, or any other power petitioned, can refuse to receive, or refuse to act upon a petition, without a most manifest violation of the right of the petitioner. It is the prerogative of the petitioner to frame his own prayer in his own time: it is the duty of the petitioned to answer that prayer. If, therefore, any body to whom petitions are addressed either reject them, or, what is equivalent in its effect, refuse to consider them, on the ground that it was inexpedient for the petitioner to have exercised his right, or that it is inexpedient to grant the prayer of his petition, or even that they have not the power to do so, that body sets at nought the provisions of the Constitution, and tramples on the rights of the people; for, however valid might be those reasons for not granting the prayer of the petition, they offer not the slightest justification for refusing to consider it. The people may not all be learned expounders of the Constitution, and may, perhaps, ask for that, which the authority they address have not the power of granting; and is it to be said, that in such cases, their petitions are to be spurned without a hearing, and that they are not even to be told *why* their prayers are not granted? Certainly not. The guaranty of the right to the people is for beneficent and merciful purposes, and should be upheld in the spirit of beneficence and mercy.

The course which has been pursued in Congress for several years, in relation to the petitions for the abolition of slavery and the slave-trade in the District of Columbia and the

Territories, has been, in our estimation, in direct and daring violation of the Constitution, and most humiliating to the nation in the eyes of the world. While petitions of the most trivial nature, and touching all possible subjects, except those above mentioned, are received and treated with all formality and respect, those which ask the representatives of a free people, rejoicing in the philanthropy and glory of free institutions, to wipe from the national escutcheon the stain of the most complicated of all wrongs,—domestic slavery,—and to prohibit, in their own borders, that traffic which they have declared to be piracy, worthy of ignominy and death, if carried on upon the high seas, are cast aside *without being read, printed, referred or acted upon in any way!* He who petitions to be remunerated for the value of a horse, lost in fighting the battles of the country for freedom, has his petition respectfully considered, and his claim fully and impartially investigated, and his right zealously maintained and defended on the floor of the House, while those who ask that thousands of their fellow-beings in the Federal District itself, may have their “inalienable rights” restored to them,—that the slave-auction may be suppressed, and the slave-prison demolished, and the slave-ship dismantled,—that all the gory paraphrenalia, in short, of the most cruel and relentless bondage that ever disgraced any age or nation, may be banished from the capital of the republic, are branded as “fanatics”—insulted in the exercise of their right—and eloquent representatives and grave senators vie with each other in pronouncing phillippics upon them as the enemies of their country and the foes of freedom! And all this *in the Congress of the United States in the nineteenth century!*

“Oh, judgment! thou art fled to brutish beasts,
And men have lost their reason.”

Ever within a few weeks the country has witnessed, in the Senate of the United States, the humiliating spectacle of the representatives of free states passing, by their votes, resolutions strongly tinctured with the nullifying doctrines of the

slaveholding south, to propitiate the hyena spirit of slavery, and paralyze the efforts of freemen against oppression, while the boasted champions of "democracy" and the vaunted "defenders of the Constitution," have either been volunteer priests at the immolation of freedom upon her own altar, or silent spectators of the shameful profanation. In connection with the passage of these resolutions, moreover, the startling fact, which shows how fully the nation is under the domination of slaveholders, has disclosed itself, that, while the introduction of the subject of slavery into Congress by the representatives from the free states, is interdicted under threats of disunion, and by the application of gag-resolutions, it is perfectly proper,—is attended with no danger, and can be followed with protracted and calm discussion, when southern gentlemen demand it! And has it come to this, that in republican, free America, it is perfectly proper to legislate to sustain slavery, but wrong to legislate for its abolition? Is this the government founded on the Declaration of Independence? Are these the institutions reared at the expense of suffering, blood and death, to guard and protect the rights of man?

"Is this the land our fathers loved?"

Another evidence, not only of the political degeneracy of the times, but also of the manner in which public sentiment has gone backward on the subject of slavery, as well as of the fearful mastery which slaveholding has obtained over the nation, are the assaults which have been made and are making upon the right of discussion—the freedom of speech and of the press. So inviolable and so essential to the purity and permanency of republican institutions were these rights considered by the framers of the Constitution, that they have treated them as necessarily beyond the supervision and control of any human authority, and have accordingly expressly provided, in that instrument, that Congress shall have no power to pass any laws even *abridging* them. That the right of free discussion, which comprehends the freedom of speech and of the press, and all the means of a perfect dis-

semination of sentiments, facts and arguments among the people, is the vital principle of popular institutions, must be obvious to every philosophical inquirer. Ours is a government of opinion, and is based upon the principle that the human mind, when scope is given to its powers, will become enlightened and elevated—that every nation, furnished with the proper means of information, is capable of self-government, and that, by consequence, institutions which are established, on the ground of the capacity of a nation for self-government, must be maintained, kept in successful operation, and improved, by opening and keeping open, all the channels of knowledge and intelligence among the whole people. But information cannot be disseminated among the masses, and the common mind cannot be enlightened, improved and refined, and thus prepared for the exercise of the high prerogative of self-government, without men are left free to speak, to write, to print, to publish, and, by these means to carry on that discussion upon all the subjects of human inquiry, which alone can purify the atmosphere of public opinion, and carry forward the mind and heart of the nation in the triumphant march of human improvement. By the operation of this great principle of popular liberty, the people become acquainted with their rights, seek out the causes of their prosperity and happiness, strike out new paths of improvement and refinement; batter down the bulwarks of ancient abuses and oppressions; successfully resist the encroachments of the wealthy & lordly few upon the poor and defenceless many: and thus, while establishing the levelling principle of equality, raising the whole mass in intelligence, in character and in condition. By the operation of this principle, moreover, in connexion with popular suffrage, all appeals to the sword for redress of grievances and for the overthrow of oppressive institutions are abolished, and those changes in laws and constitutions, which under other circumstances would be wrought out with fire and blood and death, are peacefully brought about by the silent, though majestic and resistless sway of public opinion. The machine-

ry of our government affords ample evidence that the great principle of free discussion was regarded, by its framers, as the very soul of the system. To give full scope for the display of its beneficent energies, general suffrage, frequent elections, the right of petition, and freedom of speech and of the press, are all secured to the people.

We may safely say, then, that any institution, whether social, religious or political, that cannot exist in connexion with the most unlimited freedom of investigation and discussion, is hostile to the spirit of our institutions, and subversive of them in its tendency. We may, also, safely say, that he who attempts to stifle free discussion, by gagging inquiry and muzzling the press and assaulting the liberty of speech, is an enemy to freedom and his country; while he who manfully resists any encroachments upon those rights, and stands up for their maintenance, in the midst of clamor and contumely, and abuse and violence, is the most worthy defender of his country's institutions and liberties, and is more deserving of honorable regard among his countrymen, for heroic achievement, than he who perils his life upon the battle-field, and plucks the laurels of renown from the cannon's mouth! The one exhibits the heroism of self-sustaining intellectual and moral energy, exerted for the right....the other, that courage which receives its highest impulses from the promptings and frenzy of animal passion, blind as to the moral complexion and consequences of its action.

How humiliating it is to the true lover of his country's institutions, to look back upon the scenes which have transpired in this republic for the few past years, connected with the discussion of the subject of American Slavery! The most systematic attacks upon the liberty of speech have prevailed in every section of the country, among men of all classes and parties, and of every grade of intellect and station, from the chief magistrate of the nation down to the lowest scavenger. The land has been rife with violence, to silence the voice of mercy and justice raised in behalf of the slave;—outrage has

followed outrage upon the persons and property of those peaceably exercising the most cherished and sacredly guarded rights of freemen;—the press, in defiance of the instinct of self-preservation, has made war upon its own rights, and set on the mob to pillage and destroy;—staid and sober citizens—“men of property and standing,” have set in motion, and participated in riots, to put down anti-slavery arguments, and show their abhorrence of “fanaticism;”—the pulpit and the forum have mingled their discordant anathemas against *incendiary* reasonings and appeals in behalf of freedom;—eloquence, intellect and influence, in short, have all been taxed to furnish resources wherewith to carry on the war against free discussion and the Constitution! And has not all this been sufficient to propitiate the presiding deity in these acts of devotion? No. The demon of slavery, not satisfied with the sacrifice of order and law—nay, the immolation of the Constitution itself, upon her altar, has demanded from her deluded votaries, and has received the offering of human blood! Her shrine is now dripping with the gore of one of freedom’s noblest sons! Alton and Lovejoy! Behold how the Angel of Liberty starts and stands aghast at the fearful words! Alton! henceforth the the Aceldama of freedom—the Mecca of oppression! Lovejoy! henceforth the Curtius of republican liberty! How nobly fell the martyr! Armed in the full panoply of the Constitution of his country,—asserting, in the undismayed majesty of right & justice the claims of humanity,—undaunted amid revilings and threatenings,—unblenching amid the arrows of death, and true to himself, to his country, and his God, to the last,—he died, struggling for the liberties of those by whose fratricidal hands he perished, and gave up his life rather than yield his own, and the birth-right of us all, to the demands of the oppressor! Alton and Lovejoy! Henceforth, the watchword of those who contend for the emancipation of the slave and the rights of freemen—for freedom from shackles, whether they be fastened upon the body or imposed upon the tongue and the press; and when—

ever the thronging legions which are pressing and will continue to press upon the empire of despotism, shall utter, in thunder-tones, this signal cry of the free, its accents shall thrill through the heart of every freeman with startling energy, while slavery in all her borders shall quail and fly before its peal of terror and of doom !

When Lovejoy was slain for exercising and defending his rights as a freeman of the republic, under the protection of the Constitution and laws, the ball which was sped to his heart, was aimed at the heart of every one of us who hold the same sentiments and claim to exercise the same privilege of freely expressing them, that he did. With him was stricken down the Constitution, the laws and the liberties of the whole nation. The attack was upon every man who has rights, and dares to assert them. He, then, who apologizes for that deed of blood, apologizes for the destruction of his own liberties. He who does not bear his testimony against that atrocity, and demand the punishment of the murderers, whets the dagger for his own bosom, and courts upon his own head the same fearful fate. The rights of one citizen are the rights of the whole ; and when they are assailed and trodden down in one case, they are assailed and trodden down wherever they exist. The same power that may demand and take the life of one citizen with impunity to-day, may take the lives of two to-morrow, and of a hecatomb next week. When the destroyer is abroad in the land, must we wait till he comes to our own doors before we arise to stay his progress ? If so, then the social principle of republicanism, which guarantees to every member of the body politic a mutuality of benefits and protection—nay, the power of public opinion and the majesty of the law, are all abrogated, and society is resolved into its original elements---“might becomes right,”—and he alone is safe in the exercise of the rights of a free and intelligent being, who is able to maintain his rights when assailed, by force and the strong arm. Moral power gives way to the terror of the bludgeon and the blunderbuss, and no one

can do an act or utter a sentiment, unless in accordance with the wishes and the notions of the mob. Anarchy opens wide its jaws to swallow up all that is inviolable in human right, and desirable in human liberty. Law, order, government and religion are all hurled, with the madness and frenzy of of human passion, into one wide gulf of misrule and ruin.— Oh, that the priceless offering of Lovejoy's blood might save this nation from the fearful plunge down the Niagara of violence and anarchy, to which it is hastening with the sweeping speed of the rapids above !

The attitude which the abolitionists now occupy is not only one of opposition to slavery, but also one of defence of the great constitutional rights of petition and free discussion.— With their efforts for the abolition of slavery, are identified the maintenance of these rights ; because, if the right of petition can be stricken down and abrogated when exercised in relation to slavery ; if the freedom of speech and of the press can be suppressed by gag-laws and riots, when it is exercised against slavery, then may the same thing be done in relation to other questions of the most vital importance to the welfare of the citizens and of the institutions of the country, whenever any interest or party becomes strong enough to overshadow the nation and mould the majority to its will.— These guarantees of the Constitution, when once violated and trodden down with impunity, cease to be any longer barriers against tyranny and the encroachments of avarice and power. Their sanctity and inviolability are gone, and they henceforth become the sport of faction and expediency. We are called upon, therefore, as abolitionists, not more by our attachment for our peculiar principles as such, than by our respect and veneration for the Constitution of our country and the imperishable rights of man, to adhere steadfastly to the stand we have taken, and if we fall, fall striking nobly as well for constitutional immunities as for the liberties of the slave.

Within a few years it has become vastly popular with the religious and political sentimentalists of the day, to charge

the abolitionists with *ultraism*. The opposite extremes of conservatism and radicalism on other subjects,—those who contend, on the one hand, for ancient immunities, “vested rights,” and the established order of things, and who fear change and innovation as the approach of anarchy and dissolution; and those, on the other hand, who hold up the standard of reform, and contend for improvement, even though it be at the expense of long-established usages and institutions, and who seek for the amelioration and happiness of man by the establishment of the “largest liberty,” both unite their clamor and denunciation against abolitionists as ultraists of the most dangerous character. As though there could be any more ancient immunity, or any right more sacredly vested, or any thing more firmly established in the order of nature, than the immunity of liberty, the right of every human being to himself, the solace and comfort of the domestic ties, to the free exercise of his immortal powers for his own advancement and happiness; or, as if there could be any reform or improvement in the condition of man while deprived of the exercise of every attribute and right which is the subject and object of improvement, and while he is under the ministry of a system which can exist only where *all* is degradation and debasement, and where there is no liberty to enlarge. All that can make conservatism valuable, and all that is vital in radicalism, the abolitionists are sustaining and carrying forward with all the energies of freemen and philanthropists, and yet both conservatives and radicals join in senseless outcry against their doctrines and their efforts. What confidence can be placed in the honesty of men who, while they are horror-stricken at any encroachment upon chartered privileges and soulless corporations, feel no dismay when the privileges vested in man by the charter of his existence conferred by the Almighty himself, and linked with the intelligence and affections of immortal being, are wrested from millions by violence and fraud? Or what respect can we feel for the consistency of those, who clamor for the abolition of monopolies

and special privileges, and who see oppression and despotism in the encroachments of wealth and power upon labor and poverty, but who have no word of execration for that monster of all monopolies, which appropriates to itself not only the dollars and cents which rightfully belong to others, but the bodies and souls of men, women and children; and who quietly behold that despotism which robs man of every right, and transforms him into a chattel, existing at the very heart of the Republic, surrounding the Capitol where congregate the representatives of freemen, and entering the precincts of the presidential mansion itself.

Both history and philosophy teach that the tendency of things among men is to the concentration of power and wealth and influence in the hands of the few at the expense of the many. Those, moreover, who thus gain the ascendancy over the masses, not only give laws to them, but, in the end, imbue them with their own notions of power and prerogative. Hence, whenever any one, possessing intellect to expose the falsity and cruelty of their doctrines and practices, and courage and independence to resist their oppressions and arouse the multitude to the proper assertion of their rights, arises, and devotes himself to the work of reform and revolution, he is ever denounced by the possessors and parasites of power as a fanatic,—an enemy to those in whose behalf he is laboring,—an *ultraist*, in short, who is to be shunned as one infected with mortal contagion. It has ever been thus in all the great reforms which have been effected in the world by the master-spirits of philanthropy and freedom.—Luther and his associates were incendiaries and ultraists of the most wicked and detestable character, according to the judgment of the Pope and his cardinals. Clarkson, Wilberforce and their compeers were fanatics and ultraists of the most flagitious kind, in the eyes of the slave-trader and the nation besotted with that hideous traffic. When the Congress of 1776 proclaimed to the world that they held it to be self-evident “that all men are created equal,” the bedizen-

ed lords and jewelled dames—the children of prerogative and legitimacy, of the ancient dynasties of the old world, were stricken aghast at the atrocity and ultraism of the sentiment, and set down Jefferson and all his associates as madmen, and their Declaration of Independence as the ravings of insanity. But the sentiments of that unequalled document found a ready response in the bosoms of men,—they were sustained, by an energy of argument and fervor of eloquence, which truth and right alone can impart to the efforts even of genius, and they were soon the inwrought sentiments of the nation, and were incorporated into its political constitution. But now, when little more than half a century has passed since the issuing of that document and the establishment of that constitution, by the operation of that giant system of encroachment upon the principles of the government—domestic slavery—the public sentiment of the nation has become so far depraved, that those who teach the doctrines of the declaration of independence, and claim to exercise the rights guaranteed by the constitution, and labor for the establishment of that for which Washington fought and Warren bled, are sneered at as visionaries—denounced as architects of ruin, and assailed as the advocates of a most pernicious and disgusting ultraism.

Well, be it so, then. We glory in such ultraism—the ultraism which says that “all men are created equal—are endowed by their Creator with certain inalienable rights—that among these are life, liberty and the pursuit of happiness,”—the ultraism which treats man as an intelligent and immortal being, and not as an article of merchandize and traffic—the ultraism which would restore to him the control of himself, the rewards of his toil, the exercise of his own powers for his own good and the good of those with whom God has connected him—the ultraism of elevating him in intelligence, and in the enjoyment of the highest and holiest attributes of his nature, and of taking him from the dominion of irresponsible authority and placing him under the dominion of laws enact-

ed as well for his government as his protection—the ultraism which would arrest the career of a bondage which subjects the spirit of manhood, the weakness of woman, and the helplessness of infancy to the unbridled fury of passion and impetuosity, and which makes mockery of human affection, and sunders, without remorse, the dearest ties of the heart—the ultraism of redeeming the nation from the disgrace of having its capital the greatest mart for human merchandize in the civilized world—the ultraism of defending the most cherished rights of the people, the most vital principles of republicanism, the most valuable of all human guarantees from encroachment and annihilation—of abolishing gags for the mouth, and padlocks for the press—of restoring to law its supremacy, and to justice its purity and its protection—of arresting, in short, the further progress of a system which runs riot among human rights, the heaven-granted endowments of the human intellect, & the holy impulses of human affection—which tramples down the immunities of the free to make more certain the hopelessness of the enslaved—which blasts, with the Sirocco of its pestilential breath, all that is lovely in human purity and excellent in human goodness—which sets up the shrine of avarice in the temple of liberty—makes right an appendage to expediency, and patriotism a mantle for plunder—and whose piracies are less numerous on the waters of this world than upon the high seas of the Almighty himself. To such ultraism are we committed—with such ultraism we will stand or fall, and by such ultraism are we willing to be judged by the world and the impartial pen of history.

MR. MORSE'S LETTER.

To Rev. HARVEY F. LEAVITT,

President of the Vt. A. S. Society:

DEAR SIR: Having been appointed by the Caledonia Anti-Slavery Society a Delegate to the State Convention to be holden next week at Middlebury, and being unable to attend, I take the liberty to write you on the subject of Abolition.

I love this cause with my whole heart. I delight in the thought of universal emancipation from slavery and sin—that a time is coming when oppression shall cease through the length and breadth of the land—nay, through the world. And I rejoice that there are those, not a few, who are heartily engaged in efforts to hasten this happy time—that there are *associations* whose object is the cause of right, of human worth, of universal freedom. Of this character, dear Sir, is the Society over which you preside. It recognizes *immortal* principles, which the God of nature has implanted in the heart—has guaranteed to all mankind—which are immutable as His own throne. These principles you advocate and defend against the violence of brute force, the fury of heartless demagogues, and the cruel risings of unholy avarice.

There is an influence operating in our midst, dear Sir, which cannot have escaped your notice, that would destroy these principles—that would tear away the liberty of speech, of thought, even that would suppress every aspiration in which the sound of freedom is heard—in which its immortal spirit is known to breathe. It is an influence that acknowledges no superior power but that of “the will of the brotherhood:” this is its law,—this its spring of action,—this its centre and circumference. This influence must be opposed in all its varied forms, whether it discovers itself breaking forth in alcoholic fumes, demolishing presses and destroying lives, or whether it comes out robed in clerical garb, from a sacred desk, thus polluted by its emanations. And let us, my dear Sir, speak out upon this subject clearly. Let there be no chance for mistake with regard to our meaning, or to our determination. If any are deceived in these respects, let it not be our fault. And let our testimony be *united*. Let it not be sundered in accordance with the wishes of those who would “divide and conquer.” “Union is strength.” Let a conviction of the truth of this proposition have its proper force in all our deliberations—in all our doings. It is impossible but that there will be a diversity of sentiment in regard to minor points, in an association as large as ours, and unconfined in its extent, either by sectarian or political boundaries. But on all *other* subjects, and on all *unimportant* points in relation to *this*, let us *agree to disagree*, rather than by any adherence to non-essentials, give the enemy of our cause even the *momentary hope*, that we shall fall by internal discord. I think, however, we have no great reason to fear destruction from this source.

The result of those clerical appeals, and sophomoric protests, that were thrown out as bones of discord, by, perhaps, well-designing, but ill-advised abolitionists, gives us certainly reason to hope and to believe, that abolitionism is not doomed to fall by suicidal hands.—God forbid that it should—that those who are engaged in one of the noblest enterprizes that ever enlisted the efforts of benevolence, should leave the objects of their philanthropy pining in want and woe to pronounce *Shiboleths* and build parties. Let us never lend even the smallest influence towards the forming of a new organization. Those loud clamors about unwise measures, and fanatic zeal, that are so frequently echoed through the land, are but a mere pretence—an unmeaning excuse for not doing what duty and religion demand. It is of no use to think of modifying measures for the purpose of gaining those who are opposed to the principles those measures support. If they could be enrolled by this means, the Society—the cause of freedom, would not be benefited by their accession to its ranks.

Nor let us be deceived by the sophistical sentiment, that *general principles will correct individual and particular violations of right, most effectively*. This sentiment, although plausible in theory, is false in point of fact. The power of the gospel, in order to be felt, must be directed to, and brought to bear upon, individual sins. It is not sufficient for us to preach, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," *in general*—the particular precepts embraced within the range of this general principle must be particularized, and brought to oppose the individual breaches of the Divine Law. We may say, "Thou shalt not kill—Thou shalt not commit adultery—Thou shalt not steal—Thou shalt not covet." This is according to Scripture sanction. The precepts of the Bible, although universal in their application, are yet personal and direct in their requirements. And they reach the sin we are endeavoring to oppose. If then, we would be successful in our efforts, let us meet the sin of Slavery with those direct appeals, which, by the blessings of Heaven, will awaken conscience—will goad the soul with a sense of its extreme sinfulness—and, *trusting in God*, we shall come off conquerors through Him who preached deliverance to the captives, and the opening of the prison to them that are bound.

Yours for the oppressed,

JOSIAH MORSE,
Sec'y C. C. A. S. Society.

TREASURER'S REPORT.

B. F. HASKELL, Treasurer of the Vt. Anti-Slavery Society, Dr.

1837, March 1, to cash on hand, as per 3d Ann. Rep. \$75 71	Brought up, - - 150 39
" June 13th, Cash rec'd from St. Albans Anti- Slavery Society, 13 50	1838, Jan. 20, from Corn- wall, - - 30 00
" July 25th, Cash rec'd from Hinesburgh, 10 25	" Jan. 23, from Starks- boro' and Lincoln, 50 00
Avails of property giv- en by Ich'd Coddling, 12 35	" Feb. 21, from West- ford, - - 15 59
" Nov. 15th, Cash rec'd from Hinesburgh An- ti-Slavery Society, 10 50	" Feb. 21, from Paul Champlin, Middlebu- ry, \$3—Geo. Cham- plin, do. \$1, - - 4 00
1838, Jan'y 8, Cash received from Cornwall, 20 00	" Feb. 21, from Corn- wall A. S. Society, 20 25
" Jan. 12, from Hines- burgh, - - 8 08	" Feb. 21, from Corn- wall Female do., 20 50
Carried up, \$150 39	\$290 73

CR.

1837, April 24, paid O. S. Murray for printing Annual Report, \$34 74	Brought up, - - 97 55
" May 3, paid Elam R. Jewett for printing Notices, - - 2 00	" Dec. 1, paid Ichabod Coddling, - - 10 00
" May 3, discount on draft, and postage, 56	1838, Jan. 8, Cash sent A. A. S. S. to R. G. Williams, - - 20 00
" May 3, cash sent to Amer. A. S. Soc'y, 30 00	" Jan. 20, cash paid A. Dresser, Ag't Amer. A. S. Soc'y, - - 38 00
" June 22, cash sent to Amer. A. S. Society, R. G. Williams, 20 00	" Jan. 23, cash paid do. 50 00
" Aug. 1, do. do. 10 25	" Feb. 22, paid Treasu- rer's postage for the year, - - 1 38
Carried up, \$97 55	" Feb. 22, cash on hand, 73 80
	\$290 73

B. F. HASKELL, Treasurer.

I have examined the vouchers for the above, and believe it correct.
(Signed) **CHAUNCEY COOK, Auditor.**

Account of Moneys received at Meeting, after the Report was audited, reported and accepted:

Cash on hand, as audited, - - -	\$73 80	Feb. 22, Collection at State Meeting, - - -	30 53
Feb. 22, Jericho A. S. Society, - - -	2 50	" J. A. Allen of Middlebury, - - -	5 00
" Liberty Stockwell, - - -	1 00	" Clark Foot, do., - - -	1 00
			<hr/>
			\$113 83
Feb. 22, By paid order to Alvan Stewart, - - -	30 00	" A. Dresser, Agent A. A. S. S., - - -	15 00
" Jas. M. Slade, expense of meeting, - - -	2 50	" O. S. Murray, for Appeals, - - -	15 00
" Mr. Morrison for do. - - -	50		<hr/>
" Mr. Brooks for do. - - -	3 50		\$80 09
" J. A. Allen, Executive Com. postage, - - -	3 50	Cash in Treasury, - - -	33 74
" C. L. Knapp, expense of meeting at Montpelier, - - -	10 09		<hr/>
			\$113 83

[Places marked *, Societies formed since.]

Account of Moneys collected by Agents of American Anti-Slavery Society, not passing through the Treasurer's hands: Reported by Ichabod Coddington, beginning,

1837, March, Cash received, - - -		Brought up, - - -	337 23
Windham, of individuals, - - -	5 13	1837, May 7, Ludlow, individuals, - - -	27 00
" Wardsboro', " - - -	5 49	" May 7, Saxton's River, Mr Campbell, - - -	2 00
" Jamaica A. S. S., - - -	76 75	" May 7, Duttonsville,* - - -	14 79
" Dover, of individuals,* - - -	14 87	" June, Montpelier, subscription left with C. L. Knapp, near \$50. - - -	
" Wilmington A. S. S. & of individ's, - - -	16 87	" June 18, Warren, individuals, - - -	9 50
" Grafton,* individ's, - - -	25 38	" June 21, Waitsfield A. S. Society, - - -	29 36
" Townshend A. S. S., - - -	37 40	" June 26, Waterbury A. S. S. (Raised over \$80), - - -	65 00
" Halifax, " - - -	27 00	" July 3, Newbury A. S. Society, - - -	22 00
" April 2, Guilford,* - - -	14 00	" July 4, Brookfield A. S. Society, - - -	28 66
" West Brattleboro', individuals, - - -	26 47	" July 9, Williamstown A. S. Society, - - -	18 27
" April 17, Putney, individuals, - - -	30 75		<hr/>
" April 20, Grafton, balance of collection, - - -	6 54	Not includ. Montp'r, - - -	\$553 31
" May 1, Chester A. S. Society, - - -	27 29		
" May 7, Perkinsville, A. S. Society, - - -	21 29		
	<hr/>		
Carried up, - - -	\$337 23		

Collected by Guy Beckley, beginning August 10th, 1837.

Aug. 10, Hardwick, -	\$4 25	Brought up, -	159 08
Nov. 2, Berlin, -	12 00	Dec. 28, Craftsbury, -	20 32
" 3, East Williamstown, 21 00		" 29, Hardwick, -	2 00
" 18, Rochester, -	21 80	1838, Jan. 10, Danville, -	7 25
Dec. 6, East Bethel, -	15 18	" " 11, St. Johnsbury, -	18 25
" 7, West Randolph, -	10 00	" " " Peacham, -	2 50
" 13, Marshfield, -	8 65	" " " Lyndon, -	7 00
" 15, Cabot, -	9 00	" " 13, Berlin, -	1 50
" 16, Peacham, -	5 00	" " 29, Northfield, -	10 00
" 20, St. Johnsbury, -	9 25	" Feb. 5, Morristown, -	16 50
" 21, Barnet, -	14 00	" " 6, Middlesex, -	2 50
" 22, Lyndon, -	9 00	" " 21, Rochester, -	1 25
" 27, Greensborough, -	20 00		
			<hr/>
Carried up, -	\$159 08		\$248 25

Collected by A. Sabin, (dates not given) and paid to Parent Society.

Waterford, Thomas Haynes, \$1—Calvin Earl, \$1—Orin Lawrence, \$1, -	\$3 00
Milton, W. N. Blake \$1, Alfred Ladd \$1, Amos Ives 50 ct. -	2 50
Georgia A. S. Society, \$14, and after, \$1, -	15 00
Alvah Sabin, -	10 00
North Fairfax A. S. Society, (contribution) -	1 40
Montgomery, Simeon Robbins, -	1 00
Swanton A. S. Society, -	8 00
St. Albans, Lawrence Brainerd, -	10 00
Franklin A. S. Society, -	7 00
Westford, N. Sears 25 ct., W. Reynolds 50 ct., J. N. Melendy 50 ct., J. Hobert 50 ct., -	1 75
Johnson, Mrs. Stone 25 ct., Daniel Dodge \$1, J. Burnham 50 ct., -	1 75
Books sold Simon Fletcher, belonging to Society, -	6 14
	<hr/>
	\$67 54

Collected by Amos Dresser, not otherwise acknowledged in the Report.

Panton, -	\$7 18
Weybridge, -	20 40
Bristol, -	8 00
Monkton, -	10 35
Ferrisburgh, (in town was raised \$15 not included, applied in part payment for former Book Depositories) -	111 10
Addison, -	20 00
Charlotte, -	15 28
Brandon, -	65 36
(of which, \$10 from Dr. J. W. Hale, to redeem pledge.)	
Orwell, -	16 38
Carried forward, -	
	<hr/>
	\$274 25